

THE MESSENGER

VOLUME III

NOVEMBER, 1915

NO. 6

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY. PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POST-OFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. SUBSCRIPTION PRICE 50 CENTS A YEAR. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES.

THE MEANING OF THE STAR

BY C. W. LEADBEATER

[Excerpt from an address before the Order of the Star in the East, published in THEOSOPHY IN AUSTRALASIA.]

THE Order of the Star in the East at once suggests to us the Gospel story of the Three Wise Men (the three Kings, as tradition says) who came and said: "We have seen His Star in the East, and are come to worship Him." And when they saw the Star again, it is written that "they rejoiced with exceeding great joy."

Most people go no further than that story to find why we wear the Star, but there is more than that in it. You who have studied Theosophy know that the five-pointed Star has a symbolism which goes far beyond that; you have read, perhaps, how when a candidate reaches the portals of Initiation the Star flashes forth above his head. Why? It flashes forth to indicate the approval of the one Initiator, the Great Ruler of this world under the Solar Deity, the Great One who is put in charge of evolution down here. The Star is His symbol; the five-pointed silver Star. When that Star so

flashes out we must not think of it as sent there by an effort of His will, because it was there already, long before it was visible. His mighty aura, the influence of His power, surrounds the whole globe on which we live; but when for purposes of His own He chooses to make that tremendous power manifest at a certain spot, that portion of that mighty aura flashes out for a moment, or longer, in the likeness of the Star. Therefore, the silver Star is the symbol of the Immanence of God. It is the sign that He is everywhere; that at any moment He can show himself, can manifest His power at any point in this great world.

Our silver Star, therefore, means much more than merely the Star in the East; it signifies something which will certainly be a prominent part of the teaching of the Great Lord when He shall come—the knowledge that God is everywhere, that we are all alike Gods in the making, and sons of God; and that, therefore, brotherhood is

a reality which cannot be disputed, which cannot be doubted, because God is in us all, because the Divine Star may flash forth at any moment in any human heart.

That is the real meaning of your symbol of the Star. It means that God is within us and without us, and that because we recognize the Divine in every man we have a perfect brotherhood of man; not a brotherhood only of those who know that fact, or believe it, but a brotherhood of every human creature; and, going even beyond that, a brotherhood which includes all that lives—animal, vegetable and mineral, for all those live in their respective degree—all are permeated by the same Divine Life; and so most truly is the Star the symbol of brotherhood.

In our Theosophical seal we show forth another star—that which has six points. The two triangles of which it is made are interlaced; the upward-pointing triangle signifies spirit, the other matter, and they are interlaced to show that we know nothing of spirit unless it be manifest in some sort of matter, and nothing of matter unless it be ensouled by spirit. There we have another star, another suggestion.

From yet another point of view, this five-pointed Star signifies God in Man. If you will look at some of the Theosophical diagrams, you will see how that five-fold man is represented there; spirit, intuition and intelligence—the three qualities which in man represent the three aspects of the Godhead—are manifesting now through two vehicles, the mental and the astral bodies. You will notice that that is the

level which humanity has at present reached. The physical body is not counted in that enumeration at all, because that was fully developed long ago. The development of the astral body is being perfected; the development of the mental body is progressing. That is the stage at which humanity now stands, and therefore the man is counted as five-fold in that theory of occult development. There will come a time, perhaps, on some other planet than this, when the astral body will be neglected as already done with; when the mental body will be the only vehicle, and then the Star will have only four points. Then the symbols of the Star and the Cross and the Rose will all blend together as they are meant to do, but that is in the future.

For the moment the five-pointed Star represents the five-fold man, and therefore emphatically the God in the man. So to us it is a great and a glorious symbol because of its meaning, because we have learnt through much study to understand a little more of what it means than would be apparent at the first glance. So our Star to us is an embodiment of our deepest and holiest beliefs. Therefore we reverence it; therefore we wear it; we delight to explain all about it to those who do not yet know. When He, the Lord, shall come to teach us, no doubt He will carry our thought on much further, but even already this symbol is one which brings us hope and love, and our faith in it and in all that it means carries us through our worldly life and makes us far happier, far more useful than if we had not known it.

THE JOY OF SERVICE

BY IRVING S. COOPER

NO more radiant ideal has stirred us to action than the ideal of unselfish service to mankind. Who among us has not dreamed of what he would do for the world if only he were not bound by duties and by lack of sufficient wealth? Fancy free, we remodel the world, ourselves the modest heroes of every under-

taking. Vague and impractical dreams truly, yet giving an inexpressible delight.

This tendency to immature idealizing indicates an imperishable yearning within us to use our powers in service; it is the stir of the God within. With the young soul, as with a child, it is only a tendency confined to pleasure-giving dreams; but as

life follows life, as sorrow and joy, failure and success, bring their inevitable growth, it becomes ever stronger and eventually results in action. Finally a life is reached—the product of a thousand resolves—in which worldly possessions offer little attraction, and instinctively we dedicate every act, every emotion, every thought, in service to humanity. This is the “splendid life” during which pure joy is born, offspring of love and service.

The practical value of Theosophy is shown in its extraordinary power to point out hitherto unnoticed opportunities for service, to indicate how we may be of much help to our fellow men, even though we are without social standing, unusual talents, or money. Every earnest Theosophist, if willing and determined, can bring most precious gifts to the world.

We have been taught to serve with our hands, but many of us have still to learn that our emotions, thoughts and words become powerful acts of helpful service when we use them rightly. The science of such service is simple. Whenever we think or feel we create, by means of the vibrating surface of the aura, a series of concentric spherical waves, which ripple outwards into space on every side until, with force exhausted, they flicker out in the midst of the delicate matter of the unseen world. All those within a certain radius whose astral bodies are touched by these waves find corresponding thoughts or feelings arising in their consciousness, especially if at the time their minds were passive. Hence, all unconsciously, we are influencing thousands every day by our very thinking, and while in any particular case the effect may be only trifling, nevertheless we exercise considerable power over those with whom we are brought into daily contact. In addition to this general effect of thoughts and emotions, we should not forget that each forceful mental action builds an intensely active form in the matter of the astral world, which hovers around the person with whom the thought was concerned, seeking to impress upon that person a corresponding thought or emotion. Further, we carry around with us a sort of atmosphere composed of a mass of thought-forms resulting from our habitual self-centred

emotions, desires, passions and thoughts. This atmosphere has an effect upon those whom we meet, influencing them to think and feel as we do.

These facts should be taken seriously into consideration by all those who seek to serve, for without some degree of inner control flaws will be found in all our work. It is well to study the type and quality of the thoughts and emotions which arise most readily in our minds and if any of them are unlovely, cast them forth at once.

Are we swayed by small likes and dislikes; do we criticize and comment ungraciously upon the dress, mannerisms and habits of those about us; are we inclined to see the mistakes and failings of our brothers sooner than their virtues; do thoughts tinged with spite and jealousy ever arise within our minds; do we give rein to passion, anger, impatience? If so, then we are not serving, though we may be doing good work with our hands.

A thought or emotion is a powerful force within the unseen world, and a wrong thought is as much an act there as a blow is an act here. Why prate about service, if we carry with us an atmosphere of impure thoughts and feelings? We at least might be sincere. If we seek to serve, we ought to try with all our power to be pure, steady, patient, sympathetic, loving, cheerful. By all means be cheerful—a pessimist is but looking at the shadow cast by himself.

Though poor in the world's goods and pressed for time in the struggle for existence, yet we have much to give. Cannot we give love, unselfish love, to those about us? There is magic in a loving word in an hour of trouble. Even though many reasons may not permit us to speak it openly, nevertheless we can think it and, as we do so, our thought, like a beneficent angel, will wing its way to the troubled heart and give it rest. The many tired and weary faces around us tell us that we shall not lack opportunities for such service. Though mountains and seas may lie between us and the one we seek to serve, our thought will find its goal, for distance cannot hamper nor nature offer any barrier.

To many these little acts of service are not attractive, for their minds are filled

with the great things they might do if only circumstances were different. To such, great things never come, for the power to achieve that which is great comes only when we have gained strength and insight by successfully taking advantage of many little opportunities. Strength comes by lifting light dumb-bells many times, and not by straining effort which rends muscle and ligament.

We may serve with speech, but only when each sentence is free from harshness, impurity, malice and tale-bearing. Speech that is gentle, pure, loving, wholesome and strong, is rare in this world, but it is the ideal of those who seek the Master. Remember what one aspirant was taught:

It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is true, kind and helpful.

We should throw our whole energy into this service of giving controlled thoughts, pure emotions and disciplined speech to the world. Do not make a solemn task of it. Each day should give us more of beauty as we consciously strive to cooperate with the Good Law. We are meant to be happy, not miserable; to be joyous, not to go about with sober, long-drawn faces, as if the weight of the universe rested upon our shoulders. The extent of our real understanding of life may be exactly gauged by our joyousness. We are children of the Logos. The limitation of our destiny and our bodies may shut out for a time the

splendor of the Self within, but we should never forget what the Sages have told us—that the innermost Self is bliss unspeakable, power immeasurable, wisdom beyond compare. Though gripped by an unfathomed longing, and lonely even in the midst of friends, we should always strive to remember that when we are able to lift our consciousness to the level of the spirit, we shall know ourselves as one, as each soul is but a lens through which shines the light of God.

The intuitive perception of unity can best be expressed here on earth in service. By service the Self is found, by service the goal is seen, by service we win our way to the Path which leads to the Masters. We are told that They serve Humanity ceaselessly, and without tiring; shall we not, then, in our little way, strive to reflect the glory of Their giving?

Divinity is our common inheritance. The most degraded among us will one day, after many lives, come forth as an illumined soul, to whom men will bow in homage and admiration. The Lotus bares its spotless petals to the sun after rising through turbid water and slime. Let us learn to serve without judging, to be silent when we cannot speak good of another, to sympathize with sorrow and be gentle with suffering, and it may be that in some hour of supreme service, when we have completely forgotten ourselves, we shall see the face of the Master—the radiant face of Him who will lead us to the Portal of the Path.

TESLA'S WIRELESS POWER AND MR. LEADBEATER'S PROPHECY

BY EUGENE W. MUNSON

MR. LEADBEATER, several years ago, described a means of transmitting power which he said would be in use some time after the present and discontinued at some time before the formation of the sixth root race colony. This, of course, was the result of his clairvoyant investigation. It is therefore with great interest that we read of a patent recently issued to Mr. Nicola Tesla for a process of transmitting power which is so nearly identical with that described by Mr.

Leadbeater that the prophecy seems already to have become a fact.

In *MAN: WHENCE, HOW AND WHITHER*, page 439, under the heading *The New Power*, Mr. Leadbeater states:

There seems to have been an intermediate period when some method was discovered of transferring electrical power without loss for enormous distances, and at that time all the available water-power of the earth was collected and syndicated; falls in Central Africa and in all sorts of out-of-the-way places were made to contribute their share, and all this was

gathered together at great central stations and internationally distributed. Tremendous as was the power available in that way, it has now [at the time of forming the colony] been altogether transcended, and all that elaborate arrangement has been rendered useless by the discovery of the best method to utilize what the late Mr. Keely called dynaspheric force—the force concealed in every atom of physical matter.

The above is Mr. Leadbeater's prophecy. If Mr. Tesla's expectation for his discovery proves true, he certainly has what Mr. Leadbeater was writing about. There is no way in which these two descriptions, as far as our information concerning them goes, conflict with each other, and in many ways they are identical.

Mr. Tesla's patent was issued December 1, 1914, and bears the innocent looking title: *Apparatus for Transmitting Electrical Energy*. This first patent covers the principal idea in his whole scheme which, when developed to the fullest, will make electricity almost as necessary to life as the air we breathe, because it will be used in so many ways. His method is not like the ordinary wireless which, as a means of transmitting power is by far the most wasteful known. He seeks rather to find what the normal electric pulse-rate of the earth is, and his patent discloses the means by which this is to be done. He will set up electric vibrations to which the earth is resonant and, by working in perfect unison with that, will be able to transmit to it what energy he wishes, which can be drawn off at any other point on the earth's surface.

An analogy is found in the way in which a piano-string will be set vibrating by a very gentle tone produced in the same room,

if the tone is in perfect accord with the natural rate of vibration of the string, and the longer the tone is produced the louder the string rings out. And again—the push given to a clock pendulum is inconceivably small, yet, by virtue of its constant repetition, timed to the right instant, it keeps the heavy weight swinging. Sometimes a dog trotting over a heavy steel bridge will shake it severely, if his rate of step synchronizes with the normal rate of the bridge. Soldiers are usually ordered to break step when passing over a bridge; otherwise the rhythmical movement is likely to seriously strain or even break the structure.

So Mr. Tesla's system is based on resonance, and the energy sent out is equally available anywhere on the planet and could not be metered out. His plan is to work up all the water-power available and distribute it all over the world where there are instruments to receive it. The very nature of the system prevents its limited application, as is the case with wires. It must be an international thing, operated by the governments and paid for by the people as a whole, thus binding the nations together in a business enterprise. On this point Mr. Leadbeater says that all the power in the world is to be syndicated and internationally distributed.

Mr. Tesla has been working on this for sixteen years, and when he comes along at this time and asks for and gets a patent it is not a mere vision that he has, but he is laying the foundation of a mighty edifice, and we may yet live to see the day when the building is complete.

CHRISTIAN SCIENCE AND THEOSOPHY

POINTS OF AGREEMENT

BY I. W. F.

[Theosophy endeavors to serve the religions of the world by emphasizing their points of agreement and, clearly, the most successful way to reach the adherents of any religion is through their own scriptures.

Christian Science is regarded by its adher-

ents as a special revelation given in Mary Baker Eddy's works—SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES, MISCELLANEOUS WRITINGS and CHRISTIAN SCIENCE HEALING.

Theosophy posits that God is the Source and end of all, and that He is good. Christian

Science teaches the one reality and all-sufficient goodness of God, or Divine Mind, but asserts that this can be reached by denials and affirmations; whereas Theosophy sees in the evolutionary process the method of attaining Realization.

It is the purpose of this article to show that

these two philosophies have many points of agreement. To this end, "I. W. F.," who is a Christian Science practitioner in one of our large cities, has contributed the following quotations from the works above mentioned, with her comments on the same.—Editor.]

LAW OF EVOLUTION

In SCIENCE AND HEALTH Mrs. Eddy says:

In its genesis the science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man.

This is in agreement with the Theosophical statement of evolution—from the mineral to the vegetable, through the animal, human, and on into the Divine—certainly a mathematical order from the least to the greatest.

Further in the same work Mrs. Eddy says: "May not Darwin be right in thinking that apehood preceded mortal manhood?" and also adds that Mr. Darwin believes mankind has ascended through all the lower grades of evolution up to his present state.

Evolution describes the gradation of human belief, but it does not acknowledge the method of Divine Mind [evolution of consciousness—Ed.] nor see that material methods are impossible in Divine Science and that all science is of God, not of man.

In this quotation it is evident that Mrs. Eddy was in accord with the principle of evolution and that she further saw that the Darwinian theory lacked the completing factor of the evolution of life. And again:

Rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine or neuter gender.

Mrs. Eddy does not here imply that rocks and mountains are solid and grand ideas of God, but that they stand for what will one day be the perfect creation—the real man rising up gradually. And again, in speaking of Jesus, she says:

Yet He swerved not, well knowing that to obey the divine order [law—Ed.] and serve God saves retracing and traversing the path from sin to holiness.

Obedience to the law is the way to liberation.

REINCARNATION

Mrs. Eddy understood life in its deeper sense to be everlasting. That old forms were cast aside for new ones and that the man was ready to leave this world forever only when all the conditions of the physical world have been demonstrated and overcome.

Mortal belief dies to live again in renewed forms, only to go out at last forever; for life everlasting is not to be gained by dying.

The following quotations seem to be a clear evidence of her belief in reincarnation:

If man did not exist before the material organism began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if life ever had any beginning, it must also have an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No! This is why you doubt the statement and do not demonstrate the facts it involves. We must have faith in all the sayings of our Master, though they are not included in the teachings of the schools and are not understood generally by our ethical instructors.

REINCARNATION AND KARMA

No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science [knowledge—Ed.] must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deed must be put off. Nothing sensual or sinful is immortal.

And again:

Universal salvation rests on progression (evo-

lution—I. W. F.) and probation (karma—I. W. F.) and is unattainable without them.

KARMA

Also in CHRISTIAN SCIENCE healing, in speaking of the truth, she says:

This truth is that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the Apostle's rule: "I will show thee my faith by my works." This spiritualism would lead our lives to higher issues; it would purify, elevate and consecrate

man; it would teach him that "whatsoever a man soweth, that shall he also reap."

LIFE AFTER DEATH

As a man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change. Mind never becomes dust. No resurrection from the grave awaits mind or life, for the grave has no power over either.

There is a mass of evidence in Mrs. Eddy's works showing that she held and taught these truths recognized as fundamental by Theosophists.

REVIVALS AND REVIVALISTS

BY L. W. ROGERS

THEOSOPHY is constructive. It strives to see the good there may be in everything and to encourage it, if such encouragement will help in the final count—will accomplish more good than harm in the end. The Theosophical definition of right and wrong is that whatever works with evolution is right and that whatever works against it is wrong. From that viewpoint what can be said of the church revivals now so common throughout the country?

The motive on the part of the churches which unite and bring a revivalist to their city is unquestionably a good one. The primary purpose is to arouse the community to a deeper interest in religious thought and life, and there are few who will deny that if the lives of people can actually be changed from selfishness to benevolence, from drunkenness to sobriety, from sensuality to purity, the change will be of incalculable value to the community.

So long as we deal with the motive only, there is no possible room for a difference of opinion about its soundness. But when we come to the matter of how it works out in practice, we are then dealing with a question of facts, and their stubbornness is proverbial. The first fact we have to face

is whether an actual change is made in the character of the penitents and, if so, whether it is a permanent change or merely a passing ripple on the surface of the reservoirs of emotion.

There is no bigger word in our language than "evolution." It is the keystone in the arch of knowledge built by science and philosophy. It expresses the very method of our being, and nothing is better settled in the realm of logic than that there is no such thing as a sudden becoming—that all real growth is an evolving from within. Morality is spiritual growth as certainly as the unfolding of the mind is intellectual growth. You cannot teach a savage mathematics, because he has not evolved the intellect to comprehend it. Neither can he comprehend moral principles, because he has not yet evolved spiritual perception. Through many incarnations he will slowly grow into both.

This is just as true, in a different degree, of the man commonly called "the sinner." Nature has a method of changing him from the offender against the usages of civilized society to the upholder of all useful and moral customs; but that change comes about by his gradual moral growth as he comes to see more and more clearly, through painful

experience, that only the harmless and beneficent life is worth living.

Now, just what happens to the average person who is "converted" at a revival meeting? First of all, he is the sort of man who still believes in the blasphemy that God is a being of wrath and dire punishments and that, if not eternal torment, at least awful and prolonged pain will ultimately be inflicted on those who die without "confessing their sins." He has been taught that sort of thing since childhood, and has never reasoned about it at all. When he hears a revivalist earnestly declare it to be true, and sees him sustained by the united churches, it seems to him to be at least probable. He feels that it is just as well to take the advice to "be on the safe side." And it is all made so easy! All in the world he has to do is to "confess his sins," by going up and shaking hands with the revivalist and being counted as one more in the carefully kept record of how many have been "saved" in that particular city! He feels that at least nothing can happen to him for doing it and it *might* be that he really escapes future punishment. It's certainly a great bargain to even have one chance in a hundred of escaping future torture by the simple process of "confessing sins"! So he joins the crowd and is "saved." But has that changed his character? Has it made him nobler or more unselfish? Isn't the whole thing an appeal to his selfishness—to his desire to escape possible future punishment rather than a desire to live a nobler life?

There is another type of man. He does not take it so coolly. The revivalist tells emotional stories. Indeed, they are his **chief stock in trade**. The appeal is never

to the intellect, but always to the emotions. A big choir sings. Waves of emotion sweep over the multitude. The emotional man is swept away by the astral tide and is deeply affected. For the time, he thoroughly believes that he has been changed into a different sort of man. He goes to church regularly and he voluntarily returns the money he stole from a neighbor. No doubt a few individuals of a certain class are temporarily helped. But after a time the emotionalism subsides and life goes on in the same old way as before.

The most celebrated revivalist in America gave his attention to Pittsburgh for a couple of months. As the excitement developed the attention of the whole city seemed to be focused on the big Tabernacle. Wonderful stories were circulated of thieves returning plunder and bad men turning into saints. A great change came over the life of Pittsburgh, apparently. But is Pittsburgh different *now* than it was before the "revival"? That question was put to some Pittsburghers by the writer.

"Well," was the reply, "we can't see that anything is different now. But we had a great time. When the great revivalist left us he had forty thousand dollars of Pittsburgh money. But he made it lively around here. He usually jerked off his coat and vest, and smashed a water pitcher or broke up a chair in his enthusiasm at every performance. We got some excitement for our money."

But did they get anything that can be reckoned as permanent moral improvement? Emotional excitement in religion is like a brass band at an auction sale. It helps you to buy cheerfully—but the cheerfulness is not visible the next day!

Friend of the world, he lived to lend a hand;
And in each hope he held, each work he planned,
His key-word was *Together*—till all men,
Won by his brother-love, gave love again.

PRISCILLA LEONARD.

FROM THE NATIONAL PRESIDENT

FROM MR. LEADBEATER

Mr. Leadbeater has written, expressing his thanks to the American Section for its kindness in inviting him to pay it an early visit. He says:

I am afraid that there is little probability that I shall be able to accept this kind invitation, for the work upon which I am engaged here is likely to last for some time, and when it is over I think that they will want me back at Adyar.

He reaffirms his love and respect for America, and says that he attaches very great importance to the fact that the new sub-race is already commencing in America. The emphasis that he lays upon the greatness of the present emergency, the magnificence of the opportunity before us, and the sore need for work which only Theosophy can do, is impressive.

There have been some who foolishly felt that because of Mrs. Besant's remarks concerning America in the present war, and because of Mr. Leadbeater's discovery that New Zealand and Australia were producing the same type of new men that he had found in America some years ago, the interest of our two leaders in America had waned, but such an erroneous impression is without foundation.

AMERICA'S DHARMA

If it be true, as I believe, that the war represents so stupendous a fact as that the forces that operate the involutory processes of life on the one side and the evolutionary processes on the other are both battling for ascendancy, then it obviously emerges that the results of the strife will ultimately lead to conditions that will make either for the higher growth of humanity as a whole, or a less desirable state. Such being true, the entire human family is concerned with the outcome. There is not a nation in the world but that has serious psychological and moral interests at stake in this tremendous strug-

gle. Although the physical brunt of it is being borne by European nations, yet it will not be they alone who will suffer, or who will ultimately profit by the conflict, according as the nature of its conclusion shall be. In this each nation will have its own part to play in its own way—the neutral as well as belligerent.

So far America as a government has been neutral and quiescent. As her sister nations writhe in a life and death agony, she still stands apart, serene and unmoved, intent on keeping her white garments unsullied by blood. That seems more important to her than any declaration of principle as to the right or wrong of it that might imperil her cherished neutrality. There are certain principles that are of gravest importance in international relations, and some of these have been ruthlessly broken and no protest has arisen out of her rigid neutrality, save where her own immediate and obvious interests were involved.

Now, neutrality is no doubt the right attitude for our country to hold at this time where strictly national problems between the contending nations are concerned. I do not doubt that the United States of America was intended to set the example of national forbearance and patience to the world; that she is to stand forever for the peaceful settlement of disputes; that she is to inaugurate a new international policy which is not based on military necessity, as has been in vogue throughout the past, but on brotherhood. Three deeply ingrained principles—the Monroe doctrine, the ideal of only a negligible standing army, and the avoidance of entangling foreign alliances—indicate the traditional tendency of this nation in that desirable direction.

But this does not mean that such ends are to be gained at the cost of some fundamental principles of human relations. To have stood technically and tactfully for

these would not have necessarily involved us in war. We could still have preserved our treasured neutrality as to matters that were so national as to have been none of our business.

But as to international affairs—problems concerning the very life of a world at peace, concerning the actual future spiritual welfare of the whole of humanity—in these we could not and we cannot afford to be neutral. No country can be concerned with an engagement touching the peace of nations and remain unaffected when one of the weakest of her sister nations is unlawfully trampled on. None as a self-respecting nation can witness the most sacred bond that can unite nations in mutual understanding contemptuously treated without being involved in a duty to uphold that which is so vital to international life.

I think we might easily admit that America's *dharma* is widely different from that of Europe and that she is living approximately close to it as a race expected to become a people of a different destiny. Europe is undoubtedly now in the birth throes of a new day for herself in which her Fifth Race characteristics shall be developed to their highest possible culmination. That is her *dharma*. But what of the Sixth, and who is to bring forth its characteristics?

The answer seems to be a larger one than was known when first the United States was thought to be the womb of the new Sixth Race people, for it seems clear now that the real America of the future includes more than the lands and people lying within the limits of the government of the United States. Way to the southwest of us are the countries of New Zealand and Australia, and these we can easily believe will be integral parts of the future continent of the Pacific as it gradually rises and links them with our own land. And so it is not surprising at this stage to be told that the Sixth Race man is to be found also in those South Pacific lands as well as in the United States.

But the question naturally arises, where does the American who is at peace stand in relation to the Australasian who is participating in the glories of the great war?

If both peoples are to help form the new race, and one has rushed out and given himself as a sacrifice in the struggle which is to determine the future status of the forces of good and those of evil, what is the particular merit that the other is winning in the battle for right as against might that entitles it to a place beside the one that has made such noble sacrifices.

The true answer would imply the knowledge of America's real *dharma* in this momentous time. I do not pretend to know what it is, but I do not doubt that the part she is playing *in general* was duly assigned to her by the great Director of the Drama, and is as necessary to His ends as that the others have to play. It may not be so brilliant or glorious a part yet may it not be as needful? There are truly the glories of peace as well as war, and it is clearly the opportunity of every American to make himself a peace hero and rise to the highest degree of duty that is possible to him. In a wide sense no part is really minor, nor really major. As has well been said, "Who can say what part of a watch is the most important?" We have only to satisfy ourselves of the highest call upon our service and to do that with all our might. "Better one's own *dharma*, though destitute of merit, than the *dharma* of another, well discharged." America, I believe, has done and is doing her *dharma in the main*. If she has not yet risen to a comprehension of the nature of the real forces that are incarnate in the Titanic struggle, can we say that she will not yet do so in the same splendid way that her individuals have rushed out to a stupendous Samaritan service to the hungry and the afflicted in the warring lands. These have risked life, health and fortune, not as a patriotic duty, for there was none, but as a duty to humanity, toward which nothing compelled save the spirit of brotherhood and compassion. Is that not the true spirit of our new race?

A FIVE-FOOT THEOSOPHICAL SHELF

Some of our members have been instrumental in getting the Public Library to place upon its shelves a number of Mrs. Besant's and Mr. Leadbeater's latest books, simply by going to

the library and calling for the books several times; when there seemed to be such a demand, the Librarian purchased them. I have heard that MAN: WHENCE, HOW AND WHITHER is so popular with the general public that to secure the book one has to enter and wait his turn.

Thus writes the Secretary of the Colorado Lodge at Denver. And that reminds me: Why should not Theosophy have its five-foot shelf of books after the idea of Dr. Elliot, whose five-foot shelf of learning has become so famous? And would it not be a splendid thing if we could put such a Theosophical shelf in every library in the country?

The importance of this lies not only in the general need that Theosophy should be spread as widely as possible, in order that the culture of the people may be extended in a direction that has long been little known, but it lies also in another relation which to me is most noteworthy. It is this:

Suppose the great expectance of the Order of the Star in the East is well-founded and that its members rightly look for the soon coming of a great World-Teacher. Then let us foresee in our minds the time when He shall have come. Is it not readily presumable that so great a Teacher would, by the power of His mighty spiritual nature, draw around Him crowds of listeners who would become intensely interested in the teachings He would give? Now assuming the full truth of this and, further, the truth of the Theosophical attitude that Theosophy is to constitute a preparation of the hearts and minds of the people for the advent of a new age, of a new race, and of great teachers who will present the next higher teaching, then, with these two assumptions established—the one that the advent of the Great One is imminent and the other that Theosophy will doubtless afford to Him at least the language or comprehensible form for the expression of His great spiritual message to the people—how important it would be that He should have at his command Theosophical libraries throughout the length and breadth of the land, to which He might refer His learners, for these would naturally ask where they could obtain books treating of the vital subjects which He would present in His public utterances. What easier and more

convenient way would there be for Him than to be able to say: "Go to your public library and read the Theosophical books there. These will help you to understand My teachings." If He shall come, as thousands upon thousands now firmly believe, then undoubtedly there will be tens of thousands who will listen to His words, and many will be raised to enthusiasm by them, and among these there will be those who will eagerly welcome the opportunity to carry their aroused interest further by a deep study such as Theosophy would afford them.

If all these presumptions be founded upon eternal verities soon to be manifested, then it becomes a matter of very great importance that the workers for Theosophy should do their utmost to place an intelligently selected set of our books in every public library in this country. It is not difficult to obtain a list of all such libraries and, with this, members could start systematically and persistently to work toward the end in view.

I shall be interested to hear from members to whom this plan appeals, and if they will write to me on three points, I shall feel much gratified: *First*, what books would you recommend for the proposed "five-foot shelf?" *Second*, what practical plans do you suggest whereby an organized movement can be started to establish such a "shelf" of books in every library? *Third*, what are you willing to do to bring this ideal to a successful issue?

THE CIVIC OUTCAST

One is impressed with the worthiness of the work which Dr. Stokes is doing through the little publication, *The O. E. Library Critic*, on behalf of an intelligent treatment of the prisoner. How few there are who can realize the terrible fate of those who have been caught in the relentless grip of a most imperfect punitive system. The great inspiring element of life that keeps us all going in spite of obstacles, set-backs and natural discouragements is hope, and when this is taken away, as in most cases is done by the stamp of the criminal that is placed upon the forehead of an erring fellow being by an archaic and revengeful law, then a greater crime is committed against human-

ity than that which the individual criminals themselves have perpetrated, for such crime is committed against the whole of humanity, and by those who ought to be its true guardians and its guiding force upward through an orderly evolutionary development. Hence one can but reflect that the work of helping to bring some sense of justice, not to say scientific and evolutionary common sense, into the treatment of criminals is of urgent importance, and the steady persistent propaganda along this line that is being conducted by Dr. Stokes is worthy of all the intelligent and useful support that can be brought to bear upon it by others.

I well know that the criminal is no fit subject for sentimental theorists to experiment upon, neither on the other hand does he deserve civic damnation. What he needs is scientific care, with an eye to his evolution. This has been wholly lost sight of in the frantic struggle of immature law-makers to protect the poor defenceless state.

KROTONA DAY SCHOOL

At last we have made a start at Krotona with our long-wished-for schools. It is only a tiny beginning, but it is a beginning. We can only at this time take day pupils, as no accommodations exist as yet for boarding pupils. Mrs. Courtright, who has won such a remarkable success with children in India and America, is in charge, assisted by Miss McQueen.

At the same time I am happy to announce the opening of Mrs. de Leeuw's school for both day and boarding pupils at Santa Monica, ten miles away. Both these efforts ought to bear rich fruits, for the need of schools to train the oncoming generations in Sixth Race ideals is great, and the heads of both of these are eminently fitted to inaugurate and carry on such work.

POSITION FILLED

The position of mechanic at Krotona has been filled, and I thank those who offered to take the place.

EDITORIAL COMMENT

THE IMPORTANCE OF SMALL THINGS

IT is one of the curious facts of life that we strive for the spectacular things and overlook the simple things which are of much greater value. Despite the fact that Theosophical books are filled with advice calculated to minimize the importance of psychic faculties, and notwithstanding the constant reiteration of our greatest teachers that such things are merely incidental to spiritual growth, there is nevertheless a strong tendency to attach much importance to the psychic side and to think lightly of the development of the simple virtues of life that count so much more for actual spiritual progress.

Clairvoyance and the ability to bring memories of the astral activities through into the waking hours are, of course, most useful and desirable, and we shall all gain these powers in due time. Also, it may be

not only possible but most desirable to shorten this time very greatly by conscious effort. But all this does not alter the fact that to build a single virtue into character is the surest and perhaps *in the end* the swiftest step in the direction of the goal which every Theosophist seeks.

It resolves itself again into the question of where the emphasis should be laid. It is not a matter of neglecting any of the avenues of development, but only of keeping the goal in mind and not confusing means with ends. If we concentrate on any *means*, we are in danger of losing sight of the end—which is spiritual unfoldment. Spiritual growth inevitably brings expansion of consciousness.

Perhaps the greatest stumbling-blocks to our rapid progress are our small faults. If the little things are mastered, the big ones

will take care of themselves. It is in learning self-control in small matters that the habit is set up in the bodies, which will make it certain that we shall instinctively exercise that control in the larger ways. If calmness and poise are maintained under the petty irritating tests of the every-day life, we are unlikely to be even temporarily unbalanced by any sort of astral storm.

Let us give more attention to the small things and ceaselessly be on guard against the critical attitude so natural to intellectual development, and at the same time let us endeavor to gain sympathetic understanding of others. Are we not all of us, in these respects, somewhat like the infant who reaches for the moon while useful and desirable things lie by its side?

From Australia comes news of a most fascinating series of recent lectures by Mr. Leadbeater—a course of four on the subject: AUSTRALIA AS THE HOME OF A NEW RACE. These lectures deal with (1) *Youth of Australia*; (2) *The Old Era and the New*; (3) *The Birth of a New Sub-Race—Australia as its Home*. Under this title Mr. Leadbeater discusses such vital questions as: Environment and Character; How to Prepare for the New Conditions; The Best Sort of Home Life; The Opportunity of Parents. (4) *The Education of Children*, dealing with The Old Plan and the New; Education as Service; The Body the Shrine of the Mind—the best sort of body, the best sort of food and hygiene. We understand that these lectures will very shortly appear in book form.

And since America, as well, is preparing conditions for the same new sub-race, these lectures will be of inestimable value to us. The following extract from a letter from Mr. Leadbeater to Mr. Hotchner, reprinted from THE CHANNEL, gives us a strong hint that there is much to be done and we should be about it!

I wonder if through its [THE CHANNEL'S] pages you can do anything to arouse the interest of Americans generally as to the question

of the new sixth sub-race which is coming into existence among them. The type is quite clearly marked in some parts of the United States and was visible even when I was there twelve years ago. I had supposed that it was only in America that it would arise, but on landing in the northern part of Australia a year ago I was surprised to see distinct traces of it here; so I have just concluded a series of four public lectures in which I have endeavored to call the attention of the Australians to this fact, and to indicate to them what duties are laid upon us here as well as in the States. I shall have these lectures printed as a pamphlet for circulation here, and we shall endeavor to get the news before as many people as possible.

Since all Theosophists are interested in pure foods as well as truthfulness, and since some of us almost had heart failure recently when a report reached us that meat extract was put in protose to give it a flavor, we are most relieved to have Dr. J. H. Kellogg's written statement that this is an error:

Not a particle of meat extract of any sort enters into any diet furnished by the Kellogg Food Company. Protose consists of wheat gluten, peanuts which have been specially prepared, and a little salt and water, and *nothing else whatever*."

That the Theosophical ideas are really getting through into the minds of the people is shown in many articles appearing in the magazines of the day giving distinct utterances to them. What ideal could be more Theosophical than this, quoted from what is probably the most popular children's magazine, ST. NICHOLAS, in a continued story called *The Lost Prince*?

Let pass through thy mind, my son, only the image thou would'st desire to see become a truth. Meditate only upon the wish of thy heart—seeing first that it is such as can wrong no man and is not ignoble. Then will it take earthly form and draw near to thee.

This is the Law of That which Creates.

Let him who stretcheth forth his hand to draw the lightning to his brother recall that through his own soul and body will pass the bolt.

FROM THE NATIONAL SECRETARY

NEWS AND NOTICE

Fifty-three diplomas were issued to new members during the last month.

Cleveland Lodge has moved into new and handsome quarters, with an auditorium that seats over two hundred people, and with a library and reading-room. It has been incorporated under the laws of the State of Ohio, and put upon a sound financial footing.

Pittsburgh papers inform us of the death of one of our prominent members, Mr. John G. Bright, founder of the American Tin Plate Company, a veteran of the Civil War and a prominent Mason. He held many public positions of influence. His death came as the result of injuries sustained by being struck by an automobile as he was leaving a street car. Mr. Brown was born in County Down, Ireland, but came to Pittsburgh in 1854.

Oakland Lodge has also sustained the loss of one of its members, Mrs. Lillian Benson. Her death came as a release from a physical body which has latterly caused her much suffering.

Seattle reports that they have started out enthusiastic, united, and determined to make this the biggest Theosophical year the Lodge has ever known. Mr. Cooper's visit has given them a great uplift. They now have a membership of 130. They have recently taken new and commodious quarters in the heart of the city, with a hall seating three hundred, library, rest-room, wardrobes, kitchen, etc.

We are in receipt of two manuscripts on dietetics from R. E. McNamara, Health Specialist, formerly of Davenport, Iowa, now of Quincy, Illinois. He has generously sent all Lodge secretaries a complimentary copy of these publications and a dozen extra for Krotonians. We wish to

officially thank Dr. McNamara for all these, and to recommend that all Lodges make as much use of his communication as they possibly can.

The Secretary of the Colorado Lodge, through the Superintendent of the city schools, has placed the Golden Chain in seventy of the Denver schools. She used as a sample the card sent out by Mrs. Hillyer of Kansas City, although those actually placed in the schools were printed in the City Trade School. Small cards with the same words have also been distributed among the school children and among many teachers at a County Institute. The outcome was very far-reaching. We can hardly estimate the actual results.

St. Paul Lodge reports a live study class and fine treatment by the press in giving a *resumé* of Mr. Rogers's public lectures in that city.

A newspaper letter of Mr. Lenicheck's drew out a very fine editorial from the *Milwaukee Sentinel* on the work and aims of the Society for Psychical Research. Mr. Lenicheck, 1312 Lloyd Street, Milwaukee, would be glad to correspond directly with any one interested in newspaper propaganda.

DEMITTS

Little tangles (little indeed in one sense, but not so as to the time and correspondence often required to do the untangling) arise if there is laxity in keeping up the rule as to demits. The transaction includes four persons—the member, secretaries of two Lodges, and the record clerk in this office.

Will all please co-operate in the keeping of this quite necessary formality? And to call double attention to such, we reprint the article thereon from the new By-Laws:

A member of a Lodge, if in good standing, may obtain a demit from the secretary of his

Lodge. The form of the demit shall be as follows: "This is to certify that....., a member in good standing of the..... Lodge with dues paid to....., is hereby demitted to.....Lodge or Membership-at Large. (Signed).....Secretary of the.....Lodge." The member thus demitted must then become either a member-at-large or a member of another Lodge. If the desire is for membership-at-large, the member shall send his demit to the Secretary, together with the difference in dues, with the request that he may be made a member-at-large. If the member desires to join a Lodge, he must be duly elected to membership in that Lodge, and the secretary of the Lodge shall forward to the Secretary a statement of his admission to the Lodge, together with his demit.

FEES AND DUES OF NEW MEMBERS

In all cases a diploma fee of 50 cents is required by Headquarters of each new member.

In addition to this sum, there are dues to the Section which vary according to the month the member joins. The tables below give full information, the sums shown including both dues and the diploma fee:

Month of Joining.	Lodge Members. Sum to be sent Headquarters for	For Members-at- Large.
July	\$2.50	\$5.50
August	2.33	5.08
September	2.16	4.66
October	2.00	4.25
November	1.83	3.83
December	1.66	3.41
January	1.50	3.00
February	1.33	2.58
March	1.16	2.16
April	1.00	1.76
May83	1.34
June67	.92

FINANCIAL STATEMENT

In submitting the following statement for September, I would first answer an inquiry which has been made as to what the item "Rent" includes. The \$33.50 named includes:

1. \$10.00, part rent of space in Krotona Court used by Mr. Warrington and his Private Secretary.

2. \$10.00, for room in Administration

Building for office of the National Secretary. This room holds the desks of the National Secretary, the Treasurer and the Bookkeeper.

3. \$10.00, for a very large room in the Administration Building which holds the supplies, two safes, the records, and is occupied by the Record Clerk, the Assistant Propaganda Manager and what voluntary helpers may be at work.

4. \$3.50, for the glassed-in corner of the veranda opening from the last room and used by the literary workers on THE MESSENGER.

STATEMENT FOR SEPTEMBER

Receipts

Fees and Dues.....	\$ 417.39	
Donations	10.80	
Propaganda Literature.....	71.30	
Messenger Subscription and Advertisement	1.84	
Charter Fee	5.00	
Liquidation Account.....	13.42	
Cash Balance Sept. 1, 1915.....	5,537.05	\$6,056.80

Disbursements

Salaries	\$100.00	
Propaganda Expense.....	100.00	
Convention Expense.....	18.25	
Incidentals	19.25	
Postage	20.00	
Telegrams	7.80	
Express	1.00	
Rent	33.50	
Fees and Dues (refunded).....	1.66	
Theosophical Book Concern, Loan	379.26	
		\$680.72

Messenger:		
Salary	\$ 40.00	
Printing	201.55	
Subscription50	
Incidentals	110.88	252.93

Cash on Hand October 1, 1915..... 5,123.15 \$6,056.80

The extra large sum of \$201.55 in THE MESSENGER items is on account of its being the Convention number, and thus almost double the usual size.

It has been the custom for a number of years back to put aside \$100.00 for Convention expenses. We found the same sum set aside for this year before the books were closed in June; but the bills, as they came in, so far exceeded that sum that we are making a special itemizing of the Convention expenses below.

CONVENTION EXPENSES

Stenographic Report	\$ 45.00
Expense Account, A. P. Warrington.....	68.38
100 Window Cards and 5,000 Circulars.....	14.00
Advertising and Miscellaneous.....	36.00
400 Programs	4.25
Extra Printing and Paper for Messenger.....	85.00
	\$252.63

PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager*

ORGANIZATION

If a man has resolved to enter upon the work of character-building, he will first think over his weak points and decide in what respect his character is deficient—decide which missing virtue it is most important to build in.

Now, the one big thing that is lacking in the American Section of the Theosophical Society is organization, and without organization we are wasting force, misdirecting energy and losing opportunities. One of the first things to be done in the Propaganda Department is to bring about the organization and system that will eliminate the chaos and confusion that now exists. Efficiency can be obtained only by the most business-like organization. Other things being equal, an army is successful in exact proportion to the completeness of its organization. In the degree that it is a perfect machine it accomplishes the purpose for which a Lodge exists.

One purpose for which a Lodge exists is to spread the light of Theosophy. Indeed, in the final analysis it is the big thing in the existence of the Lodge, and the study and meditation of the members within the Lodge is chiefly that they may be useful in the work. That work of presenting Theosophy to the public in the various ways in which it can be done should be thoroughly organized.

At present the methods of doing public work in many of the Lodges with which I come in contact are deplorable. There is nothing which, by the most liberal interpretation, can be called organization. There are some Lodges constituting notable exceptions, but the rule is that everything is done in a happy-go-lucky fashion which gets the smallest results instead of the largest returns for the energy expended. When one of the national lecturers arrives for a stay of three or four days, or a week, there is the opportunity for reaching the public that comes but once or at best twice

in a year. This brief period is a harvest time, and there should be competent committees ready to see to it that every detail is successfully carried out and not one thing overlooked that can add to the hoped-for results. But, as it actually works out in practice, there is very often great confusion of thought and action. It is not the exception, but a common thing, to find at the first lecture that the programs advertising the course and the Lodge activities are not there, and nobody has even thought of it until the lecture is over. Then Mr. A. wonders why Mr. B. did not bring them and Mr. B. explains that he thought perhaps Mr. C. had attended to it! So the strangers—perhaps fifty or a hundred of whom will not come to other lectures—go home without a tangible connection with future activities. It is a common experience, a *very* common one, to find at the close of the course that there is a large amount of the advertising matter left on hand. I have known Lodges to order a quantity of printing and use very little of it! There were no definite plans in advance about how it was to be distributed, and the time for doing it slipped past. Frequently nobody knows who is to preside at the meeting, and the audience is kept waiting while the matter is thrashed out! Finally some member who was not expecting to do it is pushed into it and ruefully does the best he can.

Another common experience is to have inquirers ask for application blanks for joining the Society only to be told that the Secretary is so sorry, but he forgot to bring them! Almost nobody seems to have any specific duties, or else to have forgotten them in the excitement of the occasion. Members will stand talking to each other in groups about how fine it is to see a large audience gathering, and never think of the fact that strangers are groping about on the street below trying in vain to locate the street number in the insufficient light. No-

THE MESSENGER

body has thought of the need of putting up a special sign to guide strangers. Nobody has thought about the ventilation, about what announcements should be made of local activities, or has observed that an electric light hangs directly in front of the speaker's face, or that lights behind him greatly annoy the audience and do much damage to their eyes. In short, in the average Lodge there is almost complete absence of organization in handling a lecture course.

Usually two or three attempt to do too many things. For two reasons that is a mistake. Nobody can do two things at the same time and do them thoroughly. Also when he does two things he deprives somebody else of an opportunity. The reply will naturally be that it always depends on two or three to do everything and that the others do not seem to be interested. There is much truth in that, as things have gone in the past, and the first thing to do is to *change that condition*. Whoever has charge of a meeting where the public come to get the Theosophical teachings should organize his assistants and increase the number until there is a member to look after every particular thing to be done. He should keep at it, asking for volunteers until he does have enough, and he should be the manager, *doing no detail work himself*, but giving his attention exclusively to instructing the others and seeing to it that each does his work thoroughly and at the right time. Until we get that sort of business-like organization in handling all our public meetings we will continue to fall short of the largest possible returns in membership and in presenting Theosophy to the public in the most effective manner.

THE LECTURE BUREAU

It is no small task to get the ready-to-deliver lecture series in shape for the Lodges to use. But we shall be able to fill orders for starting the new year. Lodges desiring the Lecture Bureau service should make application immediately, so that we may have some idea about what the demand will be. They can then make their arrangements to start the course with the

first public lecture of January. Those who are to deliver the lectures should be selected well in advance, and should have the lecture in hand at least two weeks before the release date. The Propaganda Agent at each centre will see to it that the lecture is placed in their hands on time.

WANTED— PROPAGANDA ASSISTANTS

The Propaganda Department wants assistants in all our Lodges. What will *you* volunteer to do? We want to organize all our available forces. This department is for the purpose of putting people to work in Theosophical activities. Every member should be busy in some way that is definitely spreading the teachings and making more Theosophists, and every member can be if he will. What will you offer to do? Write the Propaganda Department about it.

PROPAGANDA AGENTS

An agent of the Propaganda Department will be appointed in each Theosophical centre to represent the Department there. Officers of Lodges are usually too busy with their work to take on anything more, and the Propaganda Department will have special work to do that must have very prompt attention. We want the business qualities first in such agents and, other things being equal, those with few other duties will be appointed.

THE LOCAL PRESS

We have many members living in remote places and in towns with populations of a few thousand people, where the editors of small daily and weekly papers are often not only willing but glad to get a short, well-written article on occult subjects. Frequently a member is in a position to get such matter in one of the great dailies, particularly the Sunday edition. If you can do anything in this line, let the Propaganda Department hear from you.

THE SINEWS OF WAR

The Propaganda Department has undertaken a pretty big contract in the battle

against materialism. This season is the opening campaign in the Theosophical conquest of America. Are you with us? Will you supply some of the ammunition? We need cash.

DONATIONS TO

PROPAGANDA DEPARTMENT

Cash (San Diego).....	\$2.60
Cash (Toronto)	1.00
Sundry Stamps.....	.30
Mrs. L. Dick (Detroit).....	1.00
Miss Caldwell (Galax).....	5.00
Cash (New York).....	25.00
Cash (St. Louis).....	.25
<hr/>	
Total.....	\$35.15

IN THE FIELD

On account of the growing value of space since the new departments have come into being, field reports must be brief. Also each lecturer must do his own reporting, if it is done.

My own work for the season began at Denver, with rather small audiences. It is a good field and, by keeping at it, we shall some day find Denver giving a good account of herself. The Lodge eagerly welcomed the plan to have Mr. Cooper locate there for three months and build up that centre and Colorado Springs. If they get the necessary hall, and Mr. Cooper agrees,

we shall promptly put into operation one of the plans of the Propaganda Department for weak centres in promising fields.

Minneapolis is on the top shelf of popularity with the public. They took the fine Unitarian Church for the five lectures and filled it. The advertising was done on a very liberal scale. St. Paul is a marvel in a different way—small audiences, but a very large percentage of permanent growth. St. Paul Lodge has grown in two years from thirty-odd to an even hundred in membership. It seems a pity we cannot avoid these long-distance stops—from Krotona to Denver, fourteen hundred miles; from Denver to Minneapolis, not quite one thousand miles—but it can't be helped.

Fort Wayne, the following point, is only about six hundred miles, which seems a very short trip after the others. This Lodge was organized only last winter, but it is giving public lectures in first-class style when the opportunity comes, and it is growing.

Cleveland is the same dear old Cleveland, with alert committees attending strictly to business and with genial officers always surprising you by doing more than they promise. The new headquarters are handsome and spacious, and put Cleveland in the front row of our progressive cities. In spite of the fact that the press did but little, the hall was packed at some of the lectures, while all of the audiences were large as audiences go in Theosophical work.

CORRESPONDENCE

82, Drayton Gardens,
London, S. W.
September 21, 1915.

DEAR WARRINGTON:

I have received your letter of the 2d September. I am much obliged to the Convention and American Section for their kind thought of me.

I have heard about the drastic changes which have taken place in your Section, and in course of which you have become its President. I hope that under your guid-

ance the American Section will have a year of unexampled prosperity.

I feel that America, at present aloof from the huge European crisis, can exercise invaluable moral pressure among the combatants, and that in America the Theosophical Society should be able to exercise its own moral pressure upon its own citizens, and that is the immediate future for the Theosophical Society for which, personally, I hope.

Yours sincerely,
(Signed) GEORGE S. ARUNDALE.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

THE GOLDEN CHAIN

*I am a Link in the Golden Chain of Love that stretches round the world,
and must keep my Link bright and strong.*

*So I will try to be kind and gentle to every living thing I meet and to protect
and help all who are weaker than myself.*

*And I will try to think pure and beautiful thoughts, to speak pure and
beautiful words, and to do pure and beautiful actions.*

May every Link in the Golden Chain become bright and strong!

ANNIE BESANT.

IT is interesting to note how the different Lotus Circles discover and successfully emphasize some particularly good method of work. The group recently started in Spokane has the bright idea of trying to teach the parents as well as the children, as part of their Lotus work. Although starting the Lotus group with children of Theosophical parents, the Lodge members decided to put a notice of it in the Sunday papers and so perhaps reach other children. "In order not to mislead parents as to what is being taught in the class," writes the teacher of the Spokane group, "we give each pupil a typewritten lesson paper to take home and show their parents, so the parents as well as the children can follow our work. If the Lodge members like the idea, we shall later print cards stating that the children are to be taught of the process of creation through evolution, and we shall distribute these around the city. Then parents sending their children will do so because they want to trust them to us, and we shall have the privilege of turning young minds in the right direction.

"In order to arouse the enthusiasm of the children, I told them that we would keep a record of the work done so we should have it to show at the end of the year. Each week some member of the class is to take home the record book, enter the questions and answers and give the substance of the discussion that followed, as well as to enter any original story written by a pupil and read before the class. They like the idea, and next Sunday one of the boys is going to read us an essay on 'Brotherhood.' We are following the lessons outlined in the August MESSENGER, and one of the girls is to bring a microscope next time, so we shall have a good opportunity to work out the One-Life lesson most satisfactorily. We are going to try to make a success of our Lotus Circle."

And all reports from Spokane indicate that they will make a success of it, for eight or nine Theosophical children make a promising nucleus to start with, and an enthusiastic teacher who loves the work and the friendly aid of the T. S. Lodge make the progress of the Lotus children assured. Spokane is indeed making good karma!

QUESTIONS ANSWERED

Q. In THE HUMAN AURA (Marques), it is said that books possess an aura according to their material, language and subject; is this statement generally accepted? If so, supposing a book read frequently and exclusively by one person—would its aura change or gain from contact with the aura of the reader? Again, how would its use, say in a public library, by all and sundry, affect its aura, or affect the casual reader if sensitive?

L. H.

A. The statement as it stands is incorrect. The aura of a perfectly new book would differ in no respect from that of any other collection of printing ink, paper and binding materials, except that it would bear traces of the workmen through whose hands it had passed. A manuscript is, of course, strongly impregnated with the aura of the writer, but the book printed from it has no direct connection with him, and it has no aura beyond that ordinarily appertaining to its materials, except what it acquires from those who handle it.

The language and subject of the book could not possibly make the slightest difference to its aura while it is new; but it is true that after it has been long in use they have indirectly produced an effect upon it, for a book written upon a special subject would most likely be read chiefly by a particular type of person, and these readers would leave their impress upon the aura of the volume. Thus a book violently advocating some sectarian religious views would not be read except by persons who sympathized with its narrowness, and so would soon develop a decidedly unpleasant aura; and in the same way a book of an indecent or prurient nature would quickly become loathsome beyond description. Old books containing magical formulæ are often, for this reason, most uncomfortable neighbors.

In the same way, the language in which a book is printed may indirectly affect its aura by limiting its readers largely to men of a certain nationality, and so by degrees enduing it with some of the prominent characteristics of that nationality; but di-

rectly and of itself it could have no influence whatever.

A book read frequently or exclusively by one person would of course be impregnated with his influence, just as would any other article which was constantly in close connection with him. A book used in a public library is not infrequently as unpleasant psychically as it usually is physically, for it becomes loaded with all kinds of mixed magnetisms, many of them of a most unsavory character. The sensitive person will do well to avoid such books or, if necessity compels him to use them, he will be wise to touch them as little as may be and, rather, to let them lie upon a table than to hold them in his hand.

C. W. L.

From THE VAHAN.

Q. Do you regard it as important that members of the T. S. should join the Order of the Star in the East when (say) they feel they are not from their own studies acquainted with the grounds of expectation of the coming of the Great World-Teacher?

A. Certainly. If they are not by their own study acquainted with the grounds for such expectation, they should study more. All T. S. members should join, because they alone can bring knowledge and reason to bear on the subject where others can only bring a feeling. And even if they cannot grasp it intellectually, they should still join, because the President is the one chosen to be the Outer Head for this organization in the world. As members of the T. S. have followed her in other things, they should be able to follow her in this too.

C. W. L.

Q. I have heard that H. P. B. said curing a physical disease by the mind would sometimes throw it back into a higher body. Do you think this would mean that she (or other leaders) disapproved of healing practices?

L. T.

From THEOSOPHY IN AUSTRALASIA.

A. I have been told that H. P. B. made this statement, and there is no doubt of its

being true sometimes, as my study and practice have demonstrated. I have also been told by Colonel Olcott that she often assisted him and herself practiced mental healing. Mrs. Besant uses it and approved of healing groups being organized, both in America and England, and gave others and myself permission to form them.

In the case where a disease is in the physical but the causes lie in a higher body and the healer, not understanding his work, ignores their effects in the higher and only cures them in the physical, then in a sense the disease is thrown back into or left in the subtler vehicles. Because sometimes the results of causes lying in these vehicles (having a ready outlet in the physical) in time are almost entirely transferred from the higher to the lower—the causes alone remaining in the higher. In such cases, when the physical is temporarily cured by the healer, the causes in subtler bodies begin once more to seek an expression of themselves on their own planes. They must of necessity first appear where they are located; then, if the conditions are more favorable in the physical vehicle (especially if that body should happen again to be weak and ill from physical causes), they will once more return to their old haunts over the former paths, those of the least resistance.

There are means of healing both causes and effects on all the planes without the aid of the person ill, but Christ alone was sufficiently perfect to take upon Himself the karma of others by curing all their ills. He understood all methods of healing—not only the laying on of hands, and other physical means, but the command of the disease from the higher realms through will-power. But His followers, so far from His knowledge and perfection, who are striving to be channels for even a very small measure of healing power, must have the full cooperation of the person to be healed if the results are to be permanent. No matter how helpful or necessary the aid of the healers assisting him may be, the causes of disease in the astral and mental bodies of a person can only permanently be removed (except by One so perfect as a Christ) when the "diseased" emotions, de-

sires and thoughts are overcome by the healing control of the person himself, while he is perfecting his own character.

M. B. R.

Q. In what degree will American education advance the natives of the Philippines and aborigines of America in their racial evolution? Is it better that efforts toward their advancement should be redoubled or is it energy wasted, in the evolutionary scheme of things? E. H. J.

A. Energy spent in an effort to educate a people is certainly not wasted if sufficient discrimination is used to make it fit their place in evolution. But whether this would result in an advance of the race as such, or merely in the development of the individuals, so that they would take incarnation in a more advanced race at the time of their next birth, would depend on conditions that we are unable to realize. The Manu holds the plans for each race, and if He had further work for it as a race, He would probably allow these helped individuals to return to their own race and lift it up. I think the particular races mentioned are rather towards the end of their run and are passing out.

E. W. M.

Q. A thing I cannot understand is that "we are Brahman." It seems to me that the method of reaching cosmic consciousness by means of repeating "I am Brahman" is somewhat similar to the process of curing a headache by repeating that we have it not. Can you give me some idea that could help me further in assimilating that idea, which no doubt is true but which as yet I cannot grasp? C. A.

A. The teachers tell us that there is but One Consciousness in the whole system, of which each individual human consciousness is but a much limited expression. Spirituality is gained by overcoming the illusion of separateness by which every undeveloped man is blinded. The best method for widening the consciousness from separation through unity to oneness is constant meditation on the divine nature of our own real Self. To, parrot-like, repeat the words would not, of course, help any one. O. F.

AMONG THE MAGAZINES

MISCELLANEOUS

IN *THE OCCULT REVIEW* (London) for October the editor, Mr. Ralph Shirley, assembles more evidence on the much discussed psychic phenomena at Mons and elsewhere. If these visions were subjective the result of the excitement of battle, as some have suggested, it would seem as if they would have differed with the differing minds which fathered them. This has not been so except in minor details. It is a recognized fact that in reports of physical happenings there are slight discrepancies in the accounts of the different witnesses.

The *REVIEW* reprints Phyllis Campbell's article on *The Angelic Leaders* because "owing to the great demand for the last issue, hundreds of readers were unable to obtain copies."

Miss Campbell seems to be in the way of observing occult phenomena connected with the war. In *Omens and Warnings of the War* she recounts in a gripping manner the weird experiences of herself and her friends just prior to the outbreak of hostilities.

Like the White Lady of the Hohenzollerns, one of these warning apparitions was a ghostly heritage from the past and, in appearing as it did to the scion of an old family, fulfilled the traditions of the great house concerned. The episodes are dramatic, and will cause most readers some delightful shivers down the spine.

Says *THE LITERARY DIGEST* for September 25:

No phenomenon of religious psychology has of recent times been so widespread and marked in its results as the reputed incident of "the Angels at Mons."

It then proceeds to give extracts from an article in *The Christian Commonwealth* (London), which quotes largely from Mr. Shirley's pamphlet. *The Commonwealth* takes issue with those skeptics and critics who, fearing a return to superstition, would consider it an intellectual disaster if these tales gained general credence. While deprecating the desire to prove them literally true by sworn affidavits, it sees in these stories "evidence of the persistent desire to identify our human consciousness with some larger purpose and meaning," and questions if it is "unreasonable to regard the persistence in all ages and lands of such stories, and the readiness with which they are credited, as witnessing to a great spiritual reality."

As an antidote to the self-willed, ultra independent attitude of the youth of our country, where the spirit of individualism has in a degree turned freedom into lawlessness, *The Christian Register* (Boston) suggests military training of some sort, and does not fear that this would result in militarism.

Whether military discipline is the proper corrective is, of course, open to criticism, but that the evil of irreverence and a scorn of all authority is present among us cannot be denied. It is the spirit of personality rather than individualism, and it stands as a bar between the American and his spiritual heritage. Real individualism, and a freedom greater than we have ever known, will be ours when we have gained the power of true spiritual obedience which is the elimination of the strutting personality; in no wise the subservience of the soul.

There has been sent to us for review the national anti-vivisection and animal magazine *THE OPEN DOOR*, published in New York City. It presents able arguments against vivisection in articles on *Medical Chaos in Relation to Vaccination, Warnings Against Medical Irresponsibility*, etc. It should do a good work, and has the sympathy, I think, of most Theosophists. The vivisectionists are trying to surprise life in her secret workings. This is perfectly legitimate. The occultist has the same ambition, but his methods, and generally his motives, are radically different. The X-ray is only a faint reflection of the inner vision of the true seer, but as yet there are few who can demonstrate that to the scientist. Until then he will strive to capture nature in a material net, not knowing that "she shows her treasures only to the eye of spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms."

As a result, he will have to continue to readjust his theories to fit the fact or, if he is not a very ardent truthseeker, the fact to fit his theory (a popular method).

Apropos of that adjustment of fact to theory, a splendid demonstration is being given in *THE LADIES' HOME JOURNAL*. For the past few months H. Addington Bruce has been conducting a page with the caption *Things That Puzzle Us*. Under this heading are published prophetic dreams, visions, warnings—in fact, a perfect hodgepodge of psychic experiences. They make an interesting and impressive collection because the bewildered correspondents have sent them in, in all good faith, hoping for some adequate explanation. Mr. Bruce apparently does not question telepathy, but all other occult explanations are swept away with a wave of his pen. "It is all so very simple," is Mr. Bruce's attitude, and he proceeds to deny right and left where he cannot elucidate. Can it be possible that he is convincing to anyone but himself?

From several points on the Russian front come reports that the ghost of General Skobleff, the greatest hero of the Muscovite military annals, has been seen. That the appearance of the phantom of the former Commander-in-Chief, garbed in white and mounted on his battle horse, presages victory, is one of the legends of the Russian army.

Dispatch from Petrograd, printed in *The Los*

Angeles Times of September 23; St. Michael St. George and Jeanne d'Arc for the Allies in the West; General Kobeleff for Russia in the North; and, at the beginning of the war, an alleged apparition of Bismarck appearing at a critical moment to a German General—who shall decide when ghosts disagree? G. F. W.

THEOSOPHICAL

The messages from the *Watch Tower* in the August THEOSOPHIST seem unusually fine. How hopeful, strong and wise is our President's answer to her own question concerning the awful sacrifice of lives on the altar of the nations! Mrs. Besant tells us of a new Theosophical College, situated in the birthplace of Alcyone in India. Concerning the delinquency of T. S. members, she says:

The T. S. is not a business, but a spiritual, Society; none should ever be dropped for non-payment of subscription; the little shining thread made between them and the Holy Ones when they come in should never be broken save by their own act. . . . To touch even the skirts of the Society is a gain, and makes renewed touch in another life easier.

The Theosophic student will find *The Buddhist Consciousness*, by Mr. Leadbeater, of great practical value. This lofty state of consciousness, which seems so unattainable to many of us, is here made beautifully comprehensible. That any student has attained to this sublime spiritual height gives encouragement to all who daily strive to draw closer to the Real, to the One Lover who is all beauty and purity.

Those who have read CHRIST AND BUDDHA, by Mr. Jinarajadasa, will enjoy *The Story of Chatta* in this number, which is the full story out of the Pali scriptures of Buddhism translated by the same writer. It is an exquisite contribution to our English literature. *A Dream of the World-Teacher* has a message for those who believe in His coming. Sir Subramania Iyer continues his article on *An Esoteric Organization in India*, and gives some of the reasons for the existence of such an organization, which is particularly for Yogic training in that country. Esoteric students of Theosophy will find some pertinent hints in this scholarly article. The same writer supplies an *Appendix* which consists of questions and answers of teacher and pupil regarding the Brotherhood.

A. H. T.

THE ADYAR BULLETIN (August). The editorials by Mrs. Besant are, as usual, of much interest, being mostly on the war. She mentions the activities of several prominent Theosophists and answers a criticism from the German General Secretary. *The Value of Theosophy*, commenced last month, is concluded, and is a very powerful appeal to those ignorant of Theosophy to investigate what it has to offer along the three lines of religion, philosophy and science. *Buddhist Tales*, by F. L. Woodward, are interesting stories of the Lord Buddha. Eva Mar-

tin's poem, *The Old Enemy*, shows how the war has taught many to conquer the fear of death. There is an excellent analysis of Mrs. Besant's book, *A Study in Karma*, that will be found very useful by all students of this most intricate subject. Another article on *The World's Need*, by D. M. Codd, and the usual *Scrap Book* notes complete the issue—a most interesting number.

G. H. H.

Dr. Haden-Guest opens the September VAHAN with some reflections arising from his personal experience as a physician with the suffering brought about by the war and says, "But life is better and finer than it was before this war began . . . this is the harbinger of a great life, of a great beauty."

An article containing several comments on the *Materialized Mystic* makes us long still more for some thorough analysis that shall clearly describe the mystic, the occultist, and the difference between the two in methods and in evolutionary status. Mr. Baillie-Weaver dissents from Mr. St. John's article on war *Principles* in the previous issue, but our opinion is that the latter has the better of the argument. Two fairy columns by Dorothy Grenside on *The Spirits of the Wild* lend a poetic touch to this number.

H. H.

We greet THE CHANNEL. It began its life journey on October seventh, Mrs. Russak's birthday. The editors are to be congratulated not only on the contents but on the form of the magazine, which is dignified, well-proportioned, harmonious and restful in color, and altogether in good taste. There are one hundred two pages of interesting matter.

We note the first of a series of articles on *The Science of Occult Healing*, by Mrs. Russak. An article on *The Physical Basis of Dreams*, by Cuthbert Tunstall, supplements the occult teachings on the subject and should prove a check to those who see in every dream an astral experience. The same author writes on that thrilling phenomenon, *The White Allies of Mons*, and on those marvelous Eberfeld horses, now, alas! victims of the war, so we understand. Mr. Vance Thompson in *A Parenthesis in Time* gives us a colorful psychic tale. There are excellent translations of two poems by Maeterlinck and a prophetic poem from the pen of his

distinguished *confrère*, Verhaeren. Mr. Leadbeater sends a letter from Australia calling upon Americans to prepare conditions for the new race now forming among them.

This is only a tithe of the good things offered us by THE CHANNEL, which bids fair to parallel in this country the work of THE OCCULT REVIEW for England. We wish it every success. It deserves it.

G. F. W.

Opening THE HERALD OF THE STAR for September, one turns at once to the usual *Starlight* talk by Mr. G. S. Arundale, and is not disappointed in finding there thoughts both interesting and instructive.

An article contributed by Mary Winchester Abbott, entitled *Eastern and Western Philosophy*, is strong, and brings home to the western reader the fact that he has something of real Brotherhood to learn from his Eastern brother, as also a certain gentleness of inner culture which is perhaps understood but not always practiced in this far too busy West.

Eva Martin continues her subject of *The Four Elements*, dealing, in this number, with *Air*; and we must not forget to mention the pleasing little poem *The Golden Age*, by Jasper Smith.

The second of a series of articles on *Reincarnation*, by E. A. Wodehouse, gives a most scientific rationale of the various steps by which he was led to regard reincarnation as a fact, and Mr. Loftus Hare's continuation of *Systems of Meditation* will be of interest to those of a mystical temperament.

Recently meetings were held in London to consider the problems of war. These were under the auspices of Professor Geddes and Dr. Gilbert Slater, and lasted three weeks. Mr. Huntly Carter gives a summary of these meetings in an excellent article, accompanied by a portrait of Professor Geddes from a drawing by John Hodgson Lobley.

Notes and Comments pertain to the Order of the Star in the East, as the various activities of the Order in different parts of the world are discussed, and the number ends with a significant *Vision of the Christ*, one of four visions with which the author was favored. A. M. T.

The editorials in HET MAANBLAD VOOR NED: INDIE (the magazine for the Dutch East Indies) for August are of interest inasmuch as they deal with the important problem of capital punishment. Great emphasis is laid on the "prevention of criminality" by opposing the use of alcohol and drugs—the two greatest enemies of a nation.

Mr. A. C. de Yough contributes a splendid article on *Atlantis*, especially attractive for lovers of old mythology. In it he brings out

very clearly the relations between the religion of the old Yorubic tribe and the STANZAS OF DZYAN—another proof of the same origin on which all religions are founded. The second article is by the same author, on *The Four Elements in the Bible and the Swastica*, in which some very fine ideas are presented about the four great Maharajas and the elements, air, fire, water and earth, in connection with the four fixed signs of the zodiac. Bible students will find many a useful hint in this well-written article.

We also noted the questions and answers in regard to Schopenhauer's philosophy. Altogether, this number shows how thoroughly some of our Dutch members study their subjects.

H. v. V.

THEOSOPHY IN NEW ZEALAND for September is publishing an address given by Mr. C. W. Leadbeater on *The Symbolism of the Star* that will prove helpful and inspiring to all Star members and of deep interest to all.

There is also a "Correspondence Study Series" by Mr. Arundale, commencing in this issue, on AT THE FEET OF THE MASTER, which is especially recommended for young people of the Round Table, Lotus classes and Servants of the Star.

C. C. W.

The August-September number of TEOSOFISK TIDSKRIFT, the organ for the Scandinavian Section, contains an interesting article on *Greek Mysticism*, by Erik Cronvall. Among the translations are two by Mr. Arundale and one by Mr. Wedgwood. A statement in AT THE FEET OF THE MASTER—"If you see any one breaking the law of the country, you should inform the authorities"—is discussed and the question asked:

Is it in harmony with the law of love and compassion to call down the punishment of the law on the often ignorant and miserable sinner who, in some cases, is too undeveloped to draw knowledge from the punishment his deeds have called down upon him?

In the answer it is suggested that the spirit of the book is love and compassion, and it would not be a violation of this spirit if we followed the apparent letter of the law. This is illustrated by a story about an employé in a bank who discovered that one of the directors was systematically defrauding it. The clerk gave up his position, for he would not report his employer to the Government. The dishonest Director continued his systematic robbery until the bank finally went bankrupt, when his crime was discovered and he was sentenced to prison. The depositors lost what they had saved. For many it represented the result of a lifetime of hard work and self-denial. One of them, in despair, committed suicide. In this case how much better it would have been to follow the words of the Master.

O. F.

BOOK REVIEWS

THE BASIS OF MORALITY

By Annie Besant. (Theosophical Publishing House, Adyar. 1915. pp. 40. 15 cents.)

Under the title of *THE BASIS OF MORALITY*, Mrs. Besant has made concise and clear a subject sadly in need of illuminating. In these short articles she takes up in turn each of the five differing bases upon which an ethical system has been built: *Revelation; Intuition; Utility; Evolution; Mysticism*.

Revelation she finds impossible as a basis of morality because it is fixed, while man is progressive, liable to forgeries and interpolations, self-contradictory, and altogether productive of moral chaos.

Intuition, which in this connection is the equivalent of conscience, she also discards. The "still small voice," being "the result of the accumulated experience gained by each man in his previous lives," is only valuable as a moral guide to the individual.

The Utilitarian method commends itself more to the intelligence, since it attempts to provide morality with a scientific certitude. Its foundation precept—the greatest happiness of the greatest number—Mrs. Besant finds inadequate. True morality should prove the greatest good for all, and the average conception of man's happiness confuses it with pleasure, divorcing it from virtue, without which true happiness is impossible.

Mysticism, the last heading, is allied with intuitional morality and is sufficient for the mystic himself, but by its very nature cannot be grafted upon other mentalities.

None of these defects, however, appear in the evolutionary method, which Mrs. Besant proclaims as the "sure basis of morality." Evolution being the method of nature, all that is founded upon it is certain, scientific, unchangeable. Thus by studying "God's Plan for man" we discern that satisfaction of desires and contact with externals is the law of growth in the earlier stages of human progress, whereas realization of unity, the will to give rather than receive, mark the Path of Return—the way of progress for the developed man.

Morality arising from the proper understanding of eternal law is the Theosophical ideal, more exacting in its demands, more lofty in its concepts, than any imposed moral code could be.

G. F. W.

WAR ARTICLES AND NOTES

By Annie Besant. (The Theosophical Publishing Society, London. 1915. pp. 134. Paper cover.)

This little volume is a compilation of extracts from Mrs. Besant's editorial writings—drawn chiefly from *New India*, a daily paper, *The Commonwealth*, a weekly paper, dealing with political and social reforms, and *THE THEOSOPHIST*. These articles cover a wide scope and present a study of the war in its many aspects: from

the political side, showing the immediate and more apparent causes; from the philosophical, indicating the psychological causes striking roots deep into the past; from the ethical, showing nations rising in response to an ideal, fighting for principles and an abstract sense of duty; from the spiritual point of view, showing that the realization of unity is coming about through the leveling of social barriers and the breaking down of caste lines, real and imaginary, all resolving into a common ideal of humanity and brotherhood.

Mrs. Besant declares that war is one of the means used by the Manu at critical stages in the world's growth to produce evolutionary results. All of the hardships, the sacrifices, the horrors, unspeakable as they are as they affect the individual units of the nations involved, in their mass effect is to quickly bring about a spiritual unfoldment, a recognition of the *Real*, and a consequent possible reconstruction of the national organisms. As an evolutionary force, more may be accomplished in a few months in inner development through the Titanic destruction of forms and all that it entails than could otherwise be wrought in many lifetimes.

M. S. R.

PROPHECIES AND OMENS OF THE GREAT WAR

By Ralph Shirley. (William Rider & Son, Ltd., London. 1914. pp. 68. Paper. 25 cents.)

In this little volume are collected the most important forecasts of the present war, from that of Brother John (1600) down to Madame de Thebes. Two classes of prophecies are recognized: those based on reason, and couched in general terms, as Heine's and Kinglake's; and those which deal with definite details of place, time and circumstances, e. g., the forecast of Westphalia as the final battle-ground, both in the prophecy of Mayence and that of Brother John. Several of the prophecies are agreed as to aviation, as to the rehabilitation of Poland, and the suffering of Belgium. In more than one instance the German Emperor is identified with Antichrist, and his speedy downfall foretold. One odd detail—that of the lameness of his arm—is reiterated.

A short chapter narrates several omens, as the overthrow of the Germania statue at Constance and the partial destruction of the ancestral Hohenzollern Castle by the same earthquake in 1912, as well as the battle of August 27 off Heligoland, seen ten days previous in the clouds.

Astrologers will be most interested in the last chapter, embellished as it is with horoscopes of William II., of Franz Josef, and the Kaiser's horoscope for the present year. The astrological conclusions are just what one would expect from the careers of the subjects.

To the philosophic mind the most enjoyable part of the book, is in the work of G. B. S.,

is the preface. This is a brief popular account of the illusory and relative nature of time, illustrated by the insect that consciously vibrates its wings several times a second, and hence "experiences as many sensations and events in the life of a day" as a man can do in seventy years. It is but a step to the experience of the human consciousness on the higher planes, where vibrations are so much more frequent than on the physical, and where one really can "see eternity in an hour." Certainly all who are interested in this phase of the inner life, as well as in contemporary history, will welcome this lucid and comprehensive account of prophecy in modern times.

F. S. G.

A FRIENDLY TALK WITH SOCIALISTS AND OTHERS
By Joseph Bibby. (The P. P. Press, Liverpool. 1915. pp. 89. Paper cover. Price, 6d.)

This most timely and interesting booklet on Socialism and prevailing social conditions is well worth the reader's time. The subject is dealt with in a way both sympathetic and philosophical, the suggestions for social improvement seem practical without being revolutionary.

A new light is thrown on the part which capitalism plays in the world, and a splendid defense of its place is made. It is pointed out that in countries where capital is organized, labor receives the highest wage and the working people of the country enjoy a better scale of living. The old idea of money representing only so much labor is contravened by bringing in the factor of creative genius, or initiative, for which there must be a certain recompense. In the new Socialism which the writer advocates capitalism still has a most important part to play.

The subject of the European War is dealt with in its relation to the social polity, in so far as social conditions have helped to bring on the war and what will be its result on them.

The book deals with the problems of the moment in a way quite out of the ordinary, and makes fascinating reading.

G. S. H.

MADANAPALLE THEOSOPHICAL COLLEGE
Prospectus for 1915. (Theosophical Educational Trust, Adyar, Madras, India.)

This college represents one of the activities of the Theosophical Educational Trust which happily seems to be so active in India. The Educational Trust is a feature of the many-sided work which Mrs. Besant is doing. Right education is surely the greatest need of the day, not only in India, but throughout the world.

The Madanapalle College seems to be beautifully located on high land which slopes up from the river, comprising a site of about twenty acres amid beautiful scenery and in a delightful climate. The elevation is about 2500 feet above sea level. Fifteen acres of the grounds are occupied by playing fields, and the rest by structures. The Institution appears to be manned by an able staff of teachers.

The following shows the broad catholicity of the institution in the matter of religious teaching:

The School and College work opens each morning with a general prayer, suitable verses being recited in Sanskrit and other languages. Instruction is also provided for Hindu boys from the C. H. C., Sammatana Dharma textbooks and catechism. For Muhammadan boys selections from Koran and other sources are taken, and for the Christian boys passages from the New Testament. In each case the Religious Instructors teach the general truths of religion, avoiding sectarian and controversial points. The aim is not to promulgate particular doctrines, but to inculcate and encourage reverence and devotion, devotedness and service. Though the College thus provides teaching in several Religions, it does not identify itself with any special Religion, but allows perfect freedom of conscience and judgment to all. It cannot undertake to give special sectarian teaching or guidance.

The rest of the pamphlet is taken up with technical details, including rules of admission, residential arrangements, rules for resident students, and extracts from the Visitors' Book, the latter being most complimentary.

A. P. W.

HIS LADY OF THE SONNETS

By Robert W. Norwood. (Sherman, French & Co., Boston. 1915. pp. 85.)

In this little volume, dedicated to his wife, Dr. Norwood has given us true poetry both in form and in substance. His choice of words is discriminating, his imagery rich and original, his ideas spiritually invigorating.

The thirty sonnets to his Lady treat of love and womanhood in their most noble aspects. The following lines indicate the Theosophical trend of his religious thought:

Sometimes I think that we have lived before,
And found sweet interest down the centuries
In all life's little things that charm and please;
That we have toiled together at the oar
In one of Caesar's galleys; that we bore
One burden on our backs and bowed the knees
Of servitude to Charlemagne; and these
Have taught us how to love for evermore.

Later, in contrasting the face of his love with a dear remembered face of dreams, he exclaims:

The faces I have loved and love are one—
How you have followed me from sun to sun!

His longer poems are *Antony to Cleopatra*, *Paul to Timothy*, *Dives in Torment*. These contain many fine lines.

Some of his verses suffer from an excess of imagery, some are a trifle awkward in construction, owing to inverted sentences, but these are minor defects in a work that has much to give us of truth and beauty.

G. F. W.

The Christ: The World-Saviour and *The Gospel of the New Era* are the subjects of two lectures delivered by Mr. Leadbeater in Sydney, Australia, on December 20 and 27, 1914. They form a very attractive pamphlet, published by the Order of the Star in the East in Sydney.

The pamphlet gathers into a small compass valuable knowledge and is an admirable contribution to the Star literature. May its readers be legions.

A. H. T.

ORGANIZATION OF THE AMERICAN SECTION

FOUNDED AT NEW YORK, NOV. 17, 1875; INCORPORATED IN ILLINOIS, SEPT. 21, 1911.

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PROPAGANDA MANAGER: L. W. Rogers, 1963 Cheremoya Street, Hollywood, Calif.

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